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The Outlook

of Missions

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MR. AND MRS. TAKEO OKABAYASHI, RECENTLY
MARRIED IN THE FIRST (JAPANESE) EVANGELICAL
AND REFORMED CHURCH, SAN FRANCISCO

See Article on Page 137.

The Outlook of Missions

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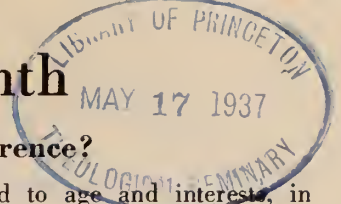
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Editorial of the Month



Why Attend a Missionary Conference?

TO be able to choose and know the reason for that choice is a long stride toward contentment. I believe this to be true, whether the exercise be in choosing a husband or wife, a vocation, an education, type of recreation, interests in life. Choosing is an every day exercise and when summer makes its appearance, we have the seasonal set-of-interests to add to our choosing list. Summer brings its opportunities of travel and special study, Missionary Conferences, Training Schools, Church Camps. Since a large number of members from churches and Church Schools choose to give part of the summer either to a Missionary Conference, Training School or Church Camp, it may be in place to consider reasons for choosing one or the other. They are closely related and have a common purpose, i. e., *leaders for local churches*. The difference lies in the emphasis. I have been asked to write briefly on "Why Attend A Missionary Conference." I have three special reasons:

The focus is on Home and Foreign Missions. This does not detract from the value of the other courses: The Bible, Hymnology, Religious Drama, World Peace. These subjects must be stressed to provide a well-rounded program for the Christian Church. However, where there is one course in each of the above subjects, there are a number of

courses, adapted to age and interests, in Home Missions and in Foreign Missions. The emphasis is placed on Missions.

The presence of missionaries throughout the week and for special occasions, conversations, group conferences, public addresses . . . the personal association gives something to the delegates beyond a study class. The testimonies of delegates invariably place personal acquaintance with missionaries as an outstanding and prized experience.

The presentation of Methods for local church service . . . the opportunity to learn new ways of working . . . to avoid the drabness of repetition, these are desires of all who love their church and wish to serve it. Since the first Missionary Conference at Mount Gretna in 1910, the Methods Classes have been a most helpful part of the program.

This year the themes, "The Moslem World," "The Church in Rural America" and "Missions and World Peace" challenge our attention. Courses in these subjects as well as in Hymnology, Religious Drama, etc., will be presented by a teaching staff of men and women, with expert knowledge of their subjects.

FLORA R. LENTZ.

What Are Our Obligations?

SOME people seem to think that their financial obligations are discharged when they provide food for themselves and for their family; others, when they have paid their taxes; others, when they have contributed to support the preacher and the current expenses of their Church. They remind me of a little boy who said to his father: "Dad, I would like to have fifty cents to give to a poor old man down the street." The father said: "Certainly, my son, but who is this old man you speak of?" "Well, dad, he's the ticket-taker at the circus."

Others think they have discharged their obligations when they have given a dollar to home missions, or two cents a week to foreign missions. Such people have never *idealized* their financial obligations; hence such people

have never realized what their financial obligations are.

That is true. They have never had before their minds a perfectly true conception of these obligations. This requires that *they look on the field white to harvest*.

"The field is the world"; not a little garden patch, not simply myself or my family, or my local community, or my native land, but the *world*—the world of humanity—not a saved world, but a perishing, sinning, sorrowing, suffering, dying humanity, without God and without hope apart from Jesus Christ.

Jesus says: "Give ye them to eat." Preach the Gospel to every one of them. Go to them and bind up their wounds, bear their burdens for them—remove them.

CHARLES S. BRADT,
in "The World-Call to Men of To-Day."

The Quiet Hour

JULIA HALL BARTHOLOMEW

Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance.—ACTS 2: 28.

The belief in immortality injects new vitality into man's quest for a better world now.

—JOHN WALTER HOUCK.

There is a destiny which makes us brothers.—
None lives to self alone;
All that we send into the lives of others
Comes back into our own.

—EDWIN MARKHAM.

The mind is hungry for truth and for the whole truth; it grows weak and restless when it has only fragments to feed upon.

—RICHARD C. CABOT.

To render nations Christian in home and industry, in recreation and government is the inclusive undertaking of the living Christ.

—HENRY SLOANE COFFIN.

"The problem of every human life is in the first instance to maintain the freshness and integrity of the self. We must never lose the creativeness which is native to us. Whatever the struggles and disillusionments, the individual must work out his life with high courage."

Said the robin to the sparrow,

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the sparrow to the robin.

"Friend, I think that it must be

That they have no Heavenly Father

Such as cares for you and me."

—ELIZABETH CHENEY.

God remains real and near to us if we continue to worship Him. Cultivating the nearness of God should be a constant practice with each one of us.

—CHARLES E. SCHAEFFER.

Death is depressing only if there is not the hope which faith gives us that it is a crossing of a threshold into a larger room, more beautiful and more satisfying.

—ROELIF H. BROOKS.

"And all the faithful raise a joyful shout
To prompt the small, the hesitant, the shy."

No man has come to true greatness who has not felt in some degree that his life belongs to the race.

—PHILLIPS BROOKS.

The bottom fact is that the secret of happiness is never a mere matter of what we have, but of what we are—never what happens to us, glad or sad, but what happens in us, what we do with it.

—JOSEPH FORT NEWTON.

I knew not the sweetness of the fountain till I found
it flowering in the desert.
Nor the value of a friend till we met in a land that
was crowded and lonely.

—HENRY VAN DYKE.

Each and every one of us has one obligation, during the bewildering days of our pilgrimage here: the saving of his own soul, and secondarily and incidentally thereby affecting for good such other souls as come under our influence.

—KATHLEEN NORRIS.

The Prayer

O GOD, for as much as without Thee, we are not able to please Thee. Mercifully grant that Thy Holy Spirit may in all things direct and rule over our hearts; through Jesus Christ our Lord. Amen.

—COMMON PRAYER.

The Outlook of Missions

VOLUME XXIX

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OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Sixth National Convention—Evangelical Women's Union

MRS. ELSA REICHENBACH



THE St. Louis Federation of the Women's Union is making elaborate plans to entertain the Sixth National Convention of the Evangelical Women's Union, May 18 - 21. To sponsor the Convention and to create an interest, a series of Booster Teas have been given in St. Louis and the neighboring cities in its community. The last count totaled 531 Boosters. The goal is 1000.

The Committees are busy beyond words making their plans and preparations. Nothing is left undone, from housing, food, registration space, music, decorations down to a reduced taxi fare. All details are receiving minute attention.

The St. John Methodist Church, South, on Kingshighway and Washington Boulevard,

will be the hostess church. It has large dining room, a spacious auditorium, many fine conference rooms and all facilities needed to carry on a four-day Convention, at which a thousand or more must be fed daily. The Evangelical women of St. Louis will plan, prepare and serve the meals.

* * *

While the St. Louis Federation is "setting its house in order" to entertain the delegates, the Women's Union office is busy, 1) inviting and urging the delegates to come, 2) preparing a rich and inspirational program for them. The former has taken months of publicity and busy office work. All is ready for the registrations.

The Convention theme is "Living Creatively With Christ"; the program is full of good things, rich in subjects and blessed with men and women who will bring inspirational messages. The Convention opens formally at 1:30 on Tuesday with the President of the Women's Union, Mrs. R. Mernitz, presiding. The theme for the afternoon is "Living Creatively in the Home."

Two outstanding addresses are scheduled for that afternoon program. Dr. F. C. Klick, the president of the Evangelical Synod of North America will deliver the Convention sermon. The constituency knows that it can look forward to a real message on the convention theme. Dr. Ivan Lee Holt, advocator and promoter of the cause of "Church Unity" is scheduled for an address on that subject. Dr. Holt, a past president of the Federal Council of Churches of Christ in America, and a former president of the Metropolitan Church Federation of St. Louis, has maintained an active interest in the uniting of Protestant forces in America, and comes well prepared to give a stirring message on this subject. Incidentally, Dr. Holt is pastor of the church entertaining this Convention, St. John Methodist Church, South.

The evening sessions will be held in the Second Baptist Church on Kingshighway and Washington Boulevard, the theme being "The Home and Family for Christ." On Tuesday evening, Mrs. F. W. Leich, president of the Woman's Missionary Society of General Synod will bring the greetings of this sister organization. Mrs. E. Buenemann of St. Louis, Mo., former member of the Board of Directors, will present the Sustaining Membership. The theme for this evening is "The Home and Family for Christ" and the address will be given by Dr. Harriet S. Cory, the Executive Secretary of the Missouri Social Hygiene Association, on the subject "Child Welfare and the Home." Dr. Cory is a practicing physician and has had many years of experience in the field of public health. She knows whereof she speaks. Every delegate, as well as all St. Louis women, will want to hear Dr. Cory.

Wednesday morning brings a world emphasis for the day. "Living Creatively for the World." There will be reports and business. Dr. J. P. Meyer, the Director of Debt Liquidation, will present the plans for 1937 on this all important subject.

The afternoon session will be held at the Jefferson Hotel, with a luncheon, Mrs. Ethel

Goffney, First Vice-President and Christian Stewardship Chairman, presiding. "Living Creatively as Citizens" is the thought of the afternoon. The program is rich and full. The esteem in which the Women's Union holds its first Board of Directors will be made manifest in the formal presentation of this Pioneer Board. The "United Christian Adult Movement" is to be presented in a bit of pageantry. Two outstanding speakers will address the Convention. Mrs. A. F. Meyer, missionary at Khariar, India, will speak on the "Womanhood of India." Much is happening in India today that will loosen the bonds that have held its womanhood in subjection. Mrs. Meyer comes from an area where Mass Movements are developing and she will have a vital message. The other speaker is Mrs. Kenneth D. Miller of Detroit, Michigan, supervisor of the Gulf-to-Lakes Migrant Work, prominent in interdenominational circles. She is on the Administrative Committee of the Council of Women for Home Missions and can well speak on her subject, "Women's Relationship to World Affairs."

Wednesday evening brings the theme "World Friendship" in which the speaker of the evening, Dean Sidney Sweet of Christ Church Cathedral of this city will speak on "World Brotherhood." Dean Sweet who has served at Eden Seminary and in a number of interdenominational projects in St. Louis and is at present the president of the Metropolitan Church Federation, is vitally interested in World Peace. The Convention looks forward to a dynamic, thought-provoking address. The thank-offering presentation is in the care of Mrs. Edith Stock of St. Louis. Her former work in pageants and plays gives us promise of a beautiful service. Mrs. Ethel Duffy, Fourth Vice-President and Christian Citizenship Chairman will preside.

Thursday is the day for "The Church." "Living Creatively for the Church" is the theme. The chief feature of the morning session is an address "On the Ozarks" by missionary Rev. Vincent Bucher. The women of the church look forward to this address, for a portion of their thank-offering supports this missionary and his work. (A special side trip into the Field is planned for those who want to see it, on Saturday after the Convention.) Mrs. A. F. Kleykamp, Second Vice-President, presides.

The St. Louis Federation is entertaining the Convention with a sight-seeing trip to the institutions on Thursday afternoon. The buses

will bring the passengers directly to one of the seven churches where the various Department Chairmen and pastors, as well as the pastors' wives will entertain in a fellowship evening. See the program for the names of the churches in which the various groups will be entertained.

Friday brings the emphasis on the community, "Living Creatively for the Community," with a symposium on "Community Life" in the afternoon. Six of our outstanding Evangelical women will participate in this, in which each will present some important phase of community service. Mrs. Emma J. Abele, Treasurer, presides at this session.

The closing session on Friday brings two stirring challenges from outstanding leaders. Mrs. Mae Friday Ashbrook, a pioneer board member will present it from the view-point of the womanhood of the church, and Dr. G. W. Richards, the president of the Evangelical and Reformed Church will present it from the newly united church. A more fitting climax could not be anticipated. The officers elected in the morning session will be duly installed in the evening session.

The music for all of these sessions is in the care of Miss Lavina Gauen of St. Louis, Mo., and her committee. Some very fine things are in preparation.

The Cooperative Council on Missionary Education

ON the 9th of January, 1937, at Asbury Park, N. J., in connection with the meetings of the Home Missions Council of North America and the Foreign Missions Conference of North America, a joint committee on missionary education, composed of the representatives of all the boards and agencies which had to do with missionary education in the united Church, held a meeting and set up an organization to be known by the name of "The Cooperative Council on Missionary Education." On that occasion this group formulated the following "Statement of Function of the Cooperative Council on Missionary Education":

I. Organization

1. Constituency of the Council

Executive Secretaries of the Board of National Missions, the Board of International Missions; the Board of Christian Education and Publication, the Women's Guild and the Churchmen's Brotherhood.

Pending the adoption of the Constitution by the General Synod of the United Church, the Boards and Auxiliary Organizations as now constituted, shall have representation

The noon meditations are being prepared and led by Mrs. Myrtha E. Stumpf of South Illinois. She will give three meditations, on the theme of the day, in the three consecutive days, beginning on Wednesday.

Each Chairman of the six Departments of Work will conduct two one-hour seminars on the work of her department, namely, the General Education Department conducted by Mrs. G. Siegenthaler of Baltimore, Maryland; the Devotional Life Department by Mrs. O. Reichert, of Bellevue, Kentucky; the Missionary Education Department by Mrs. A. F. Kleykamp of St. Louis, Missouri; the Christian Stewardship Department by Mrs. Ethel N. Goffney of South Bend, Indiana; the Christian Citizenship Department by Mrs. Ethel Duffy of Detroit, Michigan; and the Social Welfare Department, by Mrs. Anna Hauenstein of Buffalo, New York. These are being planned with a great deal of care.

Each will have some interesting presentation and ample time for discussion.

Thus the program is nearing completion. Our readers will want to participate in all of it. Let us put aside everything which usually occupies our time to attend this Sixth National Convention of the Evangelical Women's Union, May 18 to 21 at St. John Methodist Church, St. Louis, Missouri.

through their existing Executive Secretaries.

The Director of the Cooperative Council on Missionary Education, and heads of major departments of the denominational Boards and Auxiliary Organizations responsible for missionary education shall be advisory members.

2. Officers

Chairman, Vice-Chairman, Secretary and Treasurer.

3. Committees—such as may be needed.

II. Duties

1. General Function

a. To plan for and carry out cooperatively the integration of the missionary elements into a total coordinated educational program.

2. Special Functions

a. To assist in integrating and coordinating the missionary educational work of local church organizations.

b. To provide source materials.

c. To cooperate in promoting the missionary objectives of the Boards and Auxiliary Organizations of the Church.

d. To experiment in special fields and areas.

e. To cooperate in providing missionary education in conferences, institutes, summer schools and camps.

f. To cooperate with Kingdom Service agencies.

III. Administration

The Council shall function through a full-time Director and such other employees as may be required.

IV. Finances

Funds for the work of the Council shall be provided by the cooperating Boards and Auxiliary Organizations.

The working budget shall be formulated annually and presented to the cooperating Boards and Auxiliary Organizations for their approval.

The Cooperative Council held a second meeting in the Schaff Building in Philadelphia on February 7th, 1937, at which the following officers were elected: Chairman, Mr. A. R. Keppel; Vice-Chairman, Miss Carrie M. Kerschner; Secretary, Rev. J. J. Braun; Treasurer, Dr. A. V. Casselman. At that time Rev. David D. Baker, of Baltimore, Maryland, was unanimously elected Director of the Council. Rev. Mr. Baker has many qualifications which fit him especially for this position to which he has been elected. He began his missionary career as teacher in Roberts College, Constantinople, Turkey. After that he was appointed by the Board of Foreign Missions as a missionary to Japan and taught in the North Japan College. At that time Miss Helen E. Otte was a teacher in Miyagi College, Sendai, Japan. Mr. Baker and Miss Otte were later married. Mr. Baker then took his theological course at McCormick Theological Seminary in Chicago, and while there both he and Mrs. Baker pursued studies along educational lines at the University of Chicago. In the meantime Mr. and



REV. DAVID D. BAKER

Mrs. Baker were appointed missionaries under the United Mission in Mesopotamia, Mr. Baker having been awarded a fellowship and spending a year in study at the University of Edinburgh. Upon arriving in Iraq he was assigned to the American School for Boys in Baghdad. When it became necessary, on account of decreased income, for the Board of Foreign Missions to discontinue its support of the American School for Boys, Rev. Mr. Baker returned home to America and was elected pastor of St. Paul's Reformed Church, Baltimore, Maryland.

Rev. Mr. Baker will assume his duties as Director of the Cooperative Council on Missionary Education on June 1st, and will make his residence for the present in St. Louis, Missouri.

An Unfinished Task

THE Christianization of America is an unfinished task. This is a challenge to a greater investment of life in the form of men and money. This unfinished task is an inspiration and then a responsibility.

The unification of the Evangelical and Reformed Churches in one body is an unfinished task, but the process is progressing so propitiously that we look forward to that nearing consummation with a sense of regarding for a greater task.

The unification of our Board of Home Missions is an unfinished task, but we thrill with the prospect of a larger work for the Kingdom. To make this possible it is understood that we must retire our Board's current indebtedness, and that is another unfinished task. True, that is a minor task, but its pres-

ent urgency makes it a major consideration on the part of the churches of the "R" group.

That should give impetus to the completion of our plan of liquidating the \$200,000 current debt of our Board. The plan is to secure 20,000 persons or organizations to pledge and pay One Dollar or More a Month for ten months. So simple is the plan, so encouraging have been the responses and so hearty has been the approval of that plan that the Board has been urged by leaders and Classes to carry out the plan until the task is finished. The Board has decided to do so and asks all pastors and congregations to cooperate.

Over six hundred congregations have responded in pledges and payments. Many have raised their quota—six percent of their mem-

(Continued on Page 139)

Home Missions

CHARLES E. SCHAEFFER, *Editor*

Union Efforts in Home Missions

WHEN the merger of the Evangelical Synod and the Reformed Church was effected in 1934, it was generally expected that the union should go forward along as many lines as practical and as speedily as possible.

The vision of a merger of many Home Mission interests at once presented itself upon the possible horizon. Already at Cleveland in 1934 the Executive Committees of the three Boards operating in the field of Home Missions met and formulated some definite plans, looking not merely to a closer cooperation in the work of these Boards, but also to an early amalgamation of missions located in the same territory. An agreement was reached that any new work presenting itself should be initiated and administered on a joint basis.

The Executive Committees of these Boards since then have had several meetings and discussed common interests. These interests lay primarily in the field of promotion, in the production of a common literature and in the joint support of certain definite work. The union of the two denominations brought with it a consciousness of a much wider field, especially in Home and Foreign Missions than either "group" formerly had. Each group soon came to regard the work of the other group as its own, and thus the task of Home Missions, for instance, was greatly enlarged. The "E group" extended its interests in behalf of the Indians, the Hungarians, the Czech and the Japanese, while the "R group" began to think of the work in the Ozarks, at Biloxi, Madaline Island and the Caroline Mission in St. Louis, which for some years have been definite projects under the "E" Board. All this has greatly extended the Home Mission horizon of the united Church and marks a decided step in advance.

An agreement was also reached whereby the special Home Mission Emphasis should be given by each group at the same period of the year. Beginning with 1937 this special period is from September 15 to the second Sunday in October. Each group had to depart somewhat from its former custom. In the Reformed Church Home Mission Day over a period of more than 30 years was always

observed on the second Sunday in November, and in the Evangelical Synod this special season was confined to the month of October. This fall, for the first time, this joint arrangement will be tested out and a period of four weeks will be devoted to the cause of Home Missions, and pastors and congregations can observe Home Mission Day on any Sunday within that period according to their own convenience.

The effort at union during these three years has, however, proceeded much further than has thus far been indicated. A number of actual mergers of mission stations has been effected. One of the first of these mergers took place at Omaha. There was an Evangelical congregation and a Reformed Church mission located in the same community. The Evangelicals came over into the Reformed building, and the united congregation is now self-supporting and is being served by an Evangelical minister. At Rochester, N. Y., an Evangelical minister serves the Dewey Avenue Mission of the Reformed Church and is supported by the two Boards on an equal basis. At Lincoln, Nebraska, the Reformed mission joined with an Evangelical Church and now use the building of the latter. At several points in Idaho a joint work is carried forward. All this, of course, makes for economy and efficiency. Similar mergers will likely be effected elsewhere in due course of time.

In several instances, however, the merger of certain mission stations could not be effected as yet. One of these is at Denver, Colorado. The administrative officers of the Boards strongly urged the consolidation of two interests in that city, but the membership of one of them so vigorously opposed it that the same could not be accomplished. A similar failure or delay occurred in West Hollywood, Los Angeles, where it seemed desirable that two mission congregations should unite to form one organization, but here again the opposition on the part of one of them defeated the movement. A number of factors usually enter into such a situation which cannot be controlled from headquarters. Local conditions may cause temporary delay in ef-

fecting union arrangements even though these may not seem to the outsider to be insurmountable. All of us must learn the lesson that union movements cannot be forced against the will of the people and such far reaching adventures require time and patience.

If the new Constitution of the Evangelical and Reformed Church will be adopted and

become effective in 1938, a new Board of National Missions will be erected, and the work of Home Missions will be unified and go forward on a new basis which will bring about many adjustments, and, let us hope, also will undertake an aggressive program in a consolidated effort to win America for Christ.

C. E. S.

Notes

Rev. Shuford Peeler has been called to the mission at Charlotte, N. C. He began his work there on April 1. This is his second pastorate in this mission, having organized the same some years ago.

* * *

Rev. L. Hunyady of Trenton has taken charge of the Hungarian congregation at Woodbridge, N. J., lately vacated by Rev. Frank Kovach who for some years served the same in addition to being a Professor in the Bloomfield Theological Seminary.

* * *

Rev. Louis G. Novak of Detroit has accepted a call to become the missionary at Logan, W. Va. This is a charge consisting of a number of widely scattered Hungarian congregations among the coal mines of that section of the country.

* * *

The Hungarian congregation at Lorain, Ohio, Rev. Daniel Bodor, pastor, will celebrate the 35th anniversary of its organization on May 30th.

* * *

Ten years ago the Board of Home Missions had 80 Hungarian missions on its roll. Today

this number has decreased to 40. In one decade 40 Hungarian missions have gone to self-support, which is a remarkably fine record, showing not only a healthy growth, but also a willingness for self-help.

* * *

A number of Hungarian congregations lately visited by Dr. Alexander Toth have underwritten their apportionments for the current year.

* * *

The Rev. Huitt R. Carpenter, pastor of the Emanuel mission at Lincolntown, N. C., has been called to take charge of the Mt. Zion congregation, China Grove, N. C. His resignation becomes effective April 30th.

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The Executive Committee of the Board of Home Missions met at Headquarters, Philadelphia, April 13th.

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Rev. E. Harold Klingel has accepted a call to the Kansas City Mission and began his pastorate on February 1st.

20,000 Club Notes

"HOW is the 20,000 Club coming along?" This is a question asked very frequently by many people who are vitally interested in the cause of Home Missions. It is moving forward, perhaps not as rapidly as many wish but each day encouraging letters come to headquarters about this work. The receipts as of April 1 were \$55,513.60. A number of congregations have not only subscribed their quota but also paid in full. There are cases where members have paid their pledges in full and do not stop at that but overpay. This, indeed, is a fine spirit. Such givers do not think merely of the dollars they are contributing but of the cause which they are helping to advance through their contribu-

tions. This is only as it should be. Let us magnify the causes more so as to interest our people in a cause and not merely in the contributing of money. The cause after all is more important than money.

Through this 20,000 Club everybody may have a chance to help to advance the cause of Home Missions. The plan is so simple that very few can make the excuse that they are not able to have a part in this work.

Do not fail to read the article by our Director which appears on another page in this number of THE OUTLOOK.

At most of the spring meetings of the Classes consideration was given to this program. Congregations which had not seen

their way clear to participate in this work were urged to do so at the earliest possible date. In the next issue of *THE OUTLOOK* we will again publish the number of congregations in each Classis having a part in this work. Would it not be the part of wisdom to attend to this work before the vacation season? The writer was told of a certain pastor in another communion who was very anxious to raise the bulk of his benevolent monies before vacation. He had many families who would leave for the mountains or seashore early in July and would not return till

late September. All such he would see before they left for their vacations and in a very tactful way would suggest that they pay their benevolences before leaving. Did he become unpopular because of it? No. He is held in the highest esteem, not only by his own parishioners but by those outside of his Church.

We wish to thank all who had a part in this work and hope that in a month from now the number may be much increased.

WM. F. DeLONG, *Treasurer.*

Former Kindergarten Children Married in the San Francisco Japanese Church

By REV. J. MORI

IN the month of February, 1937, I married two couples in the San Francisco Japanese church. The brides were the former Kindergarten children of the Japanese church of San Francisco. The one is Yoshiko Isobe who was married to Mr. Takeo Okabayashi, a young Christian business man of our church; and the other is Haruko Nakajima who was married to Mr. Tsune Baba who works in the Mitsubishi Concern, a large Japanese business firm, and he is an earnest worker for our young people. They were taught in the Kindergarten of our church from 1917 to 1919 under the Kindergarten Teacher, Mrs. Elza Ann Cannon. They learned the story of Jesus at the Kindergarten and the Sunday school, and then joined the Church. They are now the wives of the Christian homes. We discontinued the Kindergarten twelve years ago but it is needed just as badly as it was twenty years ago. We have a well equipped Kindergarten room in the Community House of our Church. If we had the Kindergarten now, we could lead many Japanese children to Christ, and some day the children of the



MR. AND MRS. TSUNE BABA
former Kindergarten children will come to
our Kindergarten.

"We cannot do without your paper."

MRS. JOHN E. FOGELSANGER, R. R., Shippensburg, Pa.

"The longer I read it the more precious it is to me—so inspiring and educational. I hope you will have many new subscribers."

MRS. J. L. E. HOELZER, Brooklyn, N. Y.

The Annual Statement of the Board of Home Missions of the Reformed Church in the United States

(Evangelical and Reformed)

TO THE REVEREND SYNODS:

Dear Fathers and Brethren:—

This annual statement of the Board of Home Missions is presented to you under two general headings:—

I. REVIEW

This section of our statement concerns itself largely with facts and figures. There are 153 missions on the roll of the Board, distributed among the Synods as follows:—

<i>Synod</i>	<i>No. of Missions</i>	<i>Members</i>
Eastern	15	2,655
Potomac	9	1,055
Pittsburgh	7	1,190
Ohio	9	1,238
Midwest	10	1,227
Northwest	59	4,948
Hungarian Missions	44	2,043
Total	153	14,356

The finances of the Board are handled under two separate Funds with accounts in two different banks. The General Fund receives its income through the Apportionment, through the Woman's Missionary Society of the General Synod and from certain miscellaneous sources. The income in this Fund for 1936 amounted to \$207,477 of which amount \$150,327 were received on the Apportionment and \$19,869 from the Woman's Missionary Society. In addition to this there were \$21,681 received through the Debt Redemption Plan. The expenditures in this Fund amounted to \$183,527, showing a net gain of \$23,950. This fact indicates that the Board operated within its income but this balance was applied to the payment of back salaries and certain bank loans. The total liabilities in the General Fund are \$167,694 which includes \$109,111 on back salaries to the missionaries. However, the amount as of April 1st on salary arrearages is slightly less than this figure inasmuch as a substantial payment was made since January 1, 1937.

The "20,000 Club Plan" has been a great help to the Board in enabling it to pay on account of back salaries to the missionaries. On April 1st, the total amount received through this special effort was \$55,513. From

the reports made to the Board, it appears that 677 congregations participated in this Plan but there are still 992 that have made no report whatsoever. This reveals that only about one-third of our congregations participated in this special effort. The Board, therefore, feels justified in continuing this Plan until practically every congregation has responded or until the amount of money needed has been attained.

The Church Building Fund is handling the investments of the Board in mission churches and parsonages. During 1936 there was repaid to the Board on loans which it had made to the missions, \$17,893. In addition to this, a number of Church-building Funds were received aggregating \$14,427. There was also received in the form of legacies, \$2,575.

In order to carry the work of the Church Building Department, to meet interest charges and make payments on principal of loans, it became necessary for the Board to transfer \$55,586 from the General Fund to the Church Building Fund. It will be observed that this is too much of a drain on the General Fund and the remedy can be found only in having those missions, or now self-supporting churches, which owe money to the Board, to repay these loans more promptly and in larger sums.

The Board has put forth every effort to conduct its work on a minimum budget. In 1936 it operated on a budget of \$226,000 and for 1937 it has reduced this to \$217,000 with the hope that this amount will be fully supplied by the Church.

II. PREVIEW

There are, naturally, other aspects to the work entrusted to the Board besides finances. These pertain to its inner life which are of a more constant and spiritual nature. It is to be deplored that at a time when moral and spiritual conditions in America call for aggressive effort on the part of our religious forces, so much attention and thought have to be devoted to the material and financial interests of this work. The Church at large must fail to recognize the challenge that confronts it today or else it would supply in ample fashion the means required by the Board in the fulfillment and the enlargement

of its task. There is evidence on every side that our people are again coming into possession of more money than they have had during the last half decade or more, and yet there are no visible signs that their contributions to Kingdom enterprises have substantially increased. A materialistic philosophy of life and the spirit of secularism which the Church is expected to combat are controlling altogether too many of our members and are largely responsible for their lack of liberality to the causes of the Kingdom. A spiritual revitalization of our churches is an urgent necessity, in which enterprise the Board of Home Missions must again become a pioneer even as it was in former days in the religious occupation of our country.

In order to reestablish this fact in the consciousness of our constituency, the Board has invited an official representative from practically all of the Classes to attend a conference in connection with the semi-annual meeting of the Board at Lancaster, Pa., on July 15, 1937, to discuss our mutual problems and to face up in a more intelligent and closer cooperative manner to our task. The Board believes that a clearer understanding of its policy and program on the part of the Classes, will bring about a more sympathetic and a more liberal support of the work of Home Missions.

The steps looking towards a united work with the Board for Home Missions of the Evangelical Synod are already in progress. The Executive Committees of each Board have held several meetings and are jointly planning the future work of Home Missions for the united Church. In several instances, mission points have already amalgamated and probably we can expect more of this sort of thing in the near future.

A Cooperative Council of Missionary Education, including the Boards of Home and Foreign Missions, the Boards operating in the field of Christian Education, the women's organizations of the two groups and the Churchmen's Brotherhood has lately been erected and has called Rev. D. D. Baker of Baltimore, as the Director of the Council. Rev. Mr. Baker will assume charge of his duties on June 1st. His headquarters will be in St. Louis.

The period for the special emphasis on Home Missions, according to the action of the General Synod, has been fixed from September 15 to the second Sunday in October. The Boards of each group will put forth a united promotional and educational effort



GRACE REFORMED CHURCH, SIOUX CITY, IOWA

Rev. Arthur G. Crisp, Pastor.

during this special season. It will be observed that this takes the place of the Home Mission Day on the second Sunday in November which was observed in the Reformed Church over a period of 30 years.

The Board looks forward with confidence and hope, believing that such an important phase of the work of the Church will receive not only the endorsement of the Synods but enlist the enthusiastic cooperation of every minister and member of our Church.

Respectfully submitted,

CHARLES E. MILLER,

President.

CHARLES E. SCHAEFFER,

General Secretary.

April 1, 1937. _____

(Continued from Page 134)

bership. Others have gone over the top, even to three times their quota. California Classis has doubled its quota. The distance beckons us on.

The Board owes it to these congregations that have contributed, to again appeal to the thousand congregations that have postponed active participation in this project. A number have assured us of their cooperation during the present year. Why not all?

Over \$55,000.00 have been received by the Board. This has brought relief to the missionaries in the form of partial payment of back salaries, which amounted to about \$100,000.00. In helping the Board you are helping the missionaries. Let us finish this task and do it NOW!

Literature and pledge cards will be sent from headquarters upon request. All payments are to be made to the Treasurer of the Board.

JOHN C. HORNING, *Director.*

Foreign Missions

JOHN H. POORMAN, EDITOR

A Letter from Miss Hoy

Written to her fellow-members in the First Church, Philadelphia, by whom Miss Hoy is being supported as their representative for the second year.

Yochow, Hunan, China,
January 28, 1937.

Dear Friends:—

A month has passed since Christmas, but the joy that the observance of this holy day brought to us still remains with us. The decorations in our church which are being left until the Chinese New Year holidays in February are also a constant reminder of the message of peace and goodwill.

Sometimes letters come to me from America asking me to describe the rites and practices of the Chinese at Christmas. Of course, this is not a native holiday, and the Chinese Church is too young to have any special traditions of its own. So, for the most part, the observance of Christmas in the different mission centers of China is like that of the country from which the missionary comes, modified somewhat by eastern feeling and coloring.

In Yochow our pupils and many of the church members were busy for days beforehand with their preparations for Christmas. This year the decorations in the Ziemer Memorial Girls' School were unusually lovely. Our teacher of manual arts is a very gifted young woman, and she gave very freely of her time and talent, while the girls were most enthusiastic in their help, devoting every minute that could be spared from their lessons to the making of paper lanterns, flowers, stars and wreaths.

On Christmas Eve the church was crowded with people gathered to "congratulate the King on the occasion of His birthday", as the Chinese put it. At the appointed hour, the band from the city orphanage played a stirring tune, then a hush fell upon the assembly and all faces were turned to the rear as the sound of girlish voices was heard in the distance and the strains of a beautiful Christmas hymn sounded on the air. The voices grew louder and louder, and then two by two, the girls of our junior high school, with red candles in their hands, entered the church and marched slowly up the aisle, still singing.

After that came a program of songs and Bible recitation; then Miss Yang, our Bible woman, told, simply and impressively, the story of the first Christmas tree.

Christmas morning we were awakened at two o'clock by a band of carol singers, nurses from our hospital. Then came a number of young boys with harmonicas; a little later the girls' school teachers made the round of our houses, singing and calling Christmas greetings; and finally at four-thirty a large group of girl students sang beneath our windows; sang of joy and peace and good-will to men. It is our custom on this night to invite the carol singers into our homes and treat them to cookies, oranges and other Christmas goodies, and the boys and girls look forward to this from year to year.

On Christmas morning another service was held in the church. A special feature of this service is always the offering of "white gifts" for the King, rice, clothing, vegetables, all of which are later distributed among the poor. This year the gifts were all in money and about \$36 were contributed—a large sum for our Christians who are none of them rich—but they gave freely and joyously from their meager means.

There are many new pupils in the Ziemer Girls' School this term, girls who have never before come into contact with Christianity and know nothing about Christmas. The questions uppermost in our minds was how to make the Christmas story vivid and real to them, how best to present the message of the Saviour's birth. The Chinese are very fond of dramatics; they remember best what they themselves have seen. So we decided to have the older girls enact the Christmas story, and this was done very quietly and reverently. We saw the weary travelers, Joseph and Mary, turned away from the inn, later to find rest in the stable. We heard the song of the angels and saw the wondering shepherds and the worshipping magi. The scenes made a deep impression on everybody, even those who knew the story best.

A service held at the Huping Boys' School the following Sunday completed our Christmas celebration. At this service the choirs of our two schools, under the able direction of Miss Erna J. Flatter, united in giving a program of Christmas music. Never was such singing heard before in Yoehow, because never before have we dared to let the boys and girls sing together in public. Everybody

enjoyed the beautiful songs and some Chinese were heard to say that the angels in Heaven must sing like that.

Yes, Christmas is over, but we hope that the message of God's love and His wonderful gift to mankind will live on in the hearts of our pupils.

Yours in the Master's service,

GERTRUDE B. HOY.

Christmas in Far-Away Paotsing

BY REV. WARD HARTMAN, Yungtsui, China

Note. The following letter from Missionary Ward Hartman, dated "Paotsing, Christmas Day, 1936," gives us an interesting account of missionary work in our farthest-away mission station.

A. V. C.

OUR Heavenly Father has blessed us with a wonderful sunshine for our Christmas Day after over two weeks of chilly, rainy, cloudy weather. We are surely grateful. No desire to see a white Christmas in these parts because too many people suffer when we have such cold weather.

I led a Praise and Prayer service of the Christians here this morning at 6.30, and it did our hearts good to hear the testimonies and prayers of gratitude from nearly every one of the forty who were present.

We came over here ten days ago and this has been a week of special evangelistic services. Also had a Bible class of the Christians each morning before the workers went out to pass tracts and invite people to the afternoon and evening services.

We plan to return to Yungtsui tomorrow so as to be ready to help in the ten days' Bible classes to be conducted there.

Conditions throughout this part of Hunan are quite unsettled at present. The government soldiers have little control since the local soldiers have been moved to other places. A few days ago this place was threatened by a group of 1000 or more Tu-fei, but they have turned toward the north. Then word came of the kidnapping of a young man, son of a wealthy merchant living in the eastern part of Yungtsui. The next night a boy of eight years in the western end of Yungtsui was kidnapped. Both are being held for ransom.

We had to have a soldier escort coming over and will need one for returning. Do not like to travel when we have to use escorts.

To date our bus line has not started regular service, though occasionally there is a bus up or down. They promise service by January 1, but since several promises have been made we will wait until we see the actual schedule in force.

I am supposed to go to Yoehow for Mission Executive Committee meeting on January 19th, but do not know if bus travel will be safe by that time. Cannot expect much better conditions for travel until after Chinese New Year which is early in February.

Today the Christians are having their annual Christmas Day feast when with them a few friends and enquirers will spread tables for about sixty. Christmas worship service at 11.30, feast about 3.00 P. M., then Evangelistic service this evening.

Some of these poor, almost ignorant or rather unlettered, women have a testimony which thrills one and gives us assurance that God performs His miracles today just as truly as He has done in the past.

We are praying that these days of special effort may bring many souls into fellowship with the Christ.

Last Sunday we had communion service here and I baptised two men and one woman. When I was here in June one of those men was practically blind, unable to do any work outside the house. Prayer was the only remedy applied. He is a tailor by trade and today is back at his trade. His wife has been a Christian for over a year. They live out about two miles in the country.

"I cannot do without THE OUTLOOK OF MISSIONS."

MRS. G. W. HASSLER, Chambersburg, Pa.

Confessing Christ in China



MEMBERS OF THE "HOME STUDY BIBLE COURSE," SHENCHOW, CHINA, WHO RECEIVED CERTIFICATES IN JUNE, 1936

Chou Jung In, the younger daughter of Mrs. Chou mentioned below, is standing fourth from the right. The girl in front is a cripple, was baptized last year and has studied eight New Testament books.

MR. CHOU has three children. The first is an older daughter who is married. The second is a very precious son, a graduate of Eastview Schools, recently a patient in our hospital. While there we read together the first chapter of Mark. After the discussion of this chapter we read John 3: 16, 36, and Romans 10: 9, 10. Before a relative he confessed faith in Christ as his Saviour. The third child is a daughter, fifteen years old, who has been coming to our street chapel meetings for years, and has been taking the home-study Bible course. She has studied the first nine books of the New Testament, and during our November Spiritual Conference took a definite stand for Christ. She had a vision of three great lights and later two very unusual dreams, all of which she took to mean the Trinity. In one dream was revealed the fact of severe persecution, but in spite of it all she asked for baptism. She easily passed the consistory questions, and was told to get permission from her mother. Permission was granted, but later the mother said she thought the daughter was "in fun".

On Monday night after the service three of us went to see the mother and listened to her

cursing her daughter, her favorite child. She sent for Miss Liu, but three of us went so that two could pray while one was talking. I would not have missed that experience for anything. She had secretly engaged her daughter—the letter came while the daughter was taking communion. Mrs. Chou said she would not object if only her daughter would promise not to kneel to pray twice each day. She would be considered queer in that other home because people in Kiangsi did not do such things. We assured her there were many churches in Kiangsi. She said, "Not in the country." She was going to send her daughter on the street or up to us. The girl replied, "I am willing to serve in a home for a living, but I shall not give up my faith in Christ to the death." Today word came that the mother says it will be all right, if she will only promise not to pray. Since prayer is the Christian's breath, it is evident that the enemy of souls knows where to strike. Pray that that quiet brother of hers may have courage to openly confess his faith in Christ.

MINERVA S. WEIL.

"Hope THE OUTLOOK OF MISSIONS may be able to continue its good work. It is good reading whether one is in Pennsylvania or out in the Middle West."

REV. A. B. BAUMAN, D.D., Zwingle, Iowa.

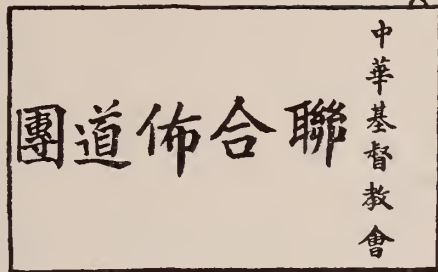
Side Lights on Yochow Outstations

YANGLOWSZE

YANGLOWSZE (pronounced Yang Lo Sz) is one of our most distant outstations, forty-five miles east of Yochow, on the Hupeh border, but is easy to reach because it lies only three li or one mile from the railroad.

We went on a Saturday morning and found a group of our neighboring evangelists, Mr. Wang Sz-tai of Niehkiashih (pronounced Nee-eh Jah Sz), Mr. Tien Tsen-way of Chungfang (pronounced Dzung Fang), and Mr. Hwang Keh-sen of Wulipai (pronounced Woo Lee Pye), awaiting us. They were beginning a four days' evangelistic campaign in the surrounding neighborhood. Their first meeting, held near the railroad station when we arrived, took place in front of a large tea-pressing establishment, where tea leaves are pressed into bricks for export to Mongolia and Russia. After this informal outdoor meeting, at which two of our evangelists spoke and the third operated a phonograph for the hymns and passed out tracts, we moved on to Yanglowsze.

Here we had lunch and went out again, this time across the border into Hupeh Province,



and held a meeting in a private shop. The crowd was not as large as at the tea establishment and was more quiet and listened more intently.

Very noteworthy at Yanglowsze is the close co-operation between our Church and our School. The School uses the rear half of the church auditorium throughout the week for class work. The pupils take an active interest in the Church. Indeed, the Church service was somewhat like a school convocation. At the close of one of our services one of the youngsters called out "Lee Dzen!" (meaning "Attention") and the pupils marched out in military fashion. The pupils also accompanied our evangelistic group on its visits through the neighborhood. One of the pupils carried the flag marked "Church Of Christ In China, Union Evangelistic Group," while another carried the phonograph. At the meetings all of the students sang Christian hymns.

On Sunday afternoon the students joined intelligently in a discussion group that dealt with such questions as, "What ill effects will the Japanese invasion have on the Church of Christ in China?" and "What should be the stand of the Christian in the event of war?"

The evangelist at Yanglowsze is Meng Shin-chuen, and the Bible woman is Mrs. Tsen, widow of the pastor who was killed by the Reds in 1927.

We left Yanglowsze on Sunday evening, and reached Yochow at eleven o'clock. Another chapter had been written on our hearts of the call for Christ in China.

T. HILGEMAN.



EVANGELIST TSEN (CHEN), MARTYR OF HOGIAFAN

God's Garden

By MRS. ALMETA M. TWENTE

ANANDA BAI stood waiting for the *mem-sahib*, while two chubby brown girls tugged at her skirts affectionately. Mothers in India fondle and caress their young ones tenderly. Down the road lumbered a two-wheeled ox-tonga. Ananda Bai and the *mem-sahib* rode to the villages together.

Ananda Bai loved to visit the homes of the illiterate women and tell them Bible stories. This morning, as Premi and Priti snuggled up to Ananda for the parting kiss, she noticed their wistful glances as she rode away. Waving their glass-bejeweled hands, Ananda wondered what they would do while she was away from them. How often had she brought them with her on these trips. But now that they were no longer prattling infants who slept on her lap, Ananda could not take them with her. While she was away they played about in the courtyard at home. An Indian nursemaid napped on an old wicker chair in the sunshine.

One morning the ox-tonga stopped as usual at Ananda Bai's door to take her on her daily visitation. Ananda climbed silently into the conveyance. Her face was partly covered with her wrinkled *sari*. She always smiled happily. Her face portrayed the deep meditation of a real madonna. On this morning, Ananda looked sad and speechless, and replied only when spoken to. Her work in the *zenana* that day was meaningless and perfunctory. The happy-faced brown women always welcomed her coming with eagerness, for her visits helped to break the monotony of their drab lives. At sundown, when she returned, she alighted from the tonga as usual. She quickly rushed into the house to see how things were going with Priti, who had been ill with dysentery. Tomorrow she would not go to the village. For who else would care for the sick child, but she, the one who had borne her in pain.

The Indian nursemaid paid little attention to the wants of Priti. The children often slept while Ananda was away. She little suspected that the nurse fed them opium to make them sleep, so she would have little bother caring for them. Opium-feeding was an established custom of the villages. It was a convenient one for mothers who labored in the fields all day. Ananda had been brought up in the mission school. She knew about the

harmful effect of opium upon little children, for she had read about it in her physiology book. No, that Ananda never fed opium to her babies was evident in the six healthy, intelligent youngsters that played about in the courtyard. She was unaware of the nursemaid's secret habit of sneaking opium to the girls left in her charge.

The next morning Priti lay motionless upon her little swing-bed as Ananda wept over her child and breathed a prayer for her recovery. For six days Priti's little body wasted away until only a thin wizened face of the once plump little form remained. Ananda was pale and hollow-eyed from sleepless nights of watching by her bedside. As prescribed by the doctor, heavy doses of medicine containing opium had to be given Priti. Ananda forced the medicine from a fluted paper to the parched little tongue as Priti struggled weakly to resist. Ananda wondered why the medicine had not been more effective. She did not know that the form stretched before her had become too accustomed to frequent doses of opium to bring any real cure now when she needed it to arrest this disease.

That year in the village fresh little mounds of dirt multiplied as one mother after the other laid her little ones to rest in the cold earth.

Early in the evening a stillness pervaded the mud house. A faint whisper was heard in the outer court where old granny sat by the lifeless form of Priti who looked like a wisp of brown earth ready to be cast aside.

As the sun was sinking in the West, Ananda's face looked grave but peaceful as she dropped clods of black earth over the shapely store-box casket draped in black cloth. How different had been the attitude of that procession, as they followed the pallbearers to the cemetery. Grandmother was wanting to weep and wail over her darling grandchild, and indeed would have done so, had not Priti's father threatened to send her back to the house, if she attempted to make a demonstration. "There is no place in God's garden for wailers like you," he chided her. It sounded harsh to granny's ears, but she obeyed her commanding son instantly, even though she groaned inwardly. The wailing of chants over the departed is customary among the Hindus at funerals. Granny thought it hardly proper without it. Some-

how the new teaching had obsessed her son. Since he had become a Christian everything seemed changed to her, even funeral customs. For her such silence was unbearable. All night long granny tossed her tousled head against the mud wall of her room groaning, moaning

and beating her chest, while her son and daughter-in-law slept peacefully because of their newly found hope in the Resurrection Morn.

North Tonawanda, New York.

Women Evangelists' Conference

NINA C. ZAUGG

YOU will notice that the women themselves were pleased with this year's conference from the tone of the few letters I am enclosing. It was held at Sakunami Hot Spring, a place near Sendai. It was a beautiful spot and the weather was fine all the time. But one reason why I think the women felt happy over their conference was the fact that the two Classis representatives were present. They were there from beginning to end and I am sure they gave much help and advice to the women. Then, too, they had as their chief speaker a member of the faculty of the Nihon Shin Gakko, Professor Kuwada, teacher of Systematics. His presence added a certain feeling of importance to the whole conference.

Most of the women were present, three only

being absent. They all were in very good health and spirits. It is quite remarkable that there have been none who have been ill, seriously ill, during the last year or two. They are all earnestly working and they all seem to be happy in their work.

Next year they expect to have their conference in May instead of October. The autumn is the time for intensive work and they think they can more easily spare the time for the conference in May.

* * *

I am grateful that we could have such a fine conference. I think its success was greatly due to yours and to all our prayers. We are so happy that we are able to win God's grace so abundantly year by year. We are grateful,



AT THE 1936 WOMEN EVANGELISTS' CONFERENCE HELD AT SAKUNAMI HOT SPRING, NEAR SENDAI, JAPAN

Front row, left to right: Rev. Mr. Konno, of Sakata; Prof. Kuwada, of Tokyo, and Rev. S. Kawashima, of Sendai.

Second row: Mrs. Zaugg, Mrs. Kriete and Miss Lindsey.

too, for the renewed energy received for our feeble faith; and at this conference we also became more conscious of the fact that God's will is guiding us.

Also we were very glad that we were allowed to attend the anniversary ceremony and some other meetings of our school.

YUTAKA SOEKAWA.

* * *

Now we are in November; the word itself makes us feel very cold, doesn't it? How are you?

We are very grateful that recently in that lovely place we had a more helpful conference than we had last year and that we could return to our places of work with plenty of spiritual provisions which we could not have gotten except by meeting in a conference of this sort.

I am hoping to try to establish God's Kingdom by putting these heavenly gifts received

at the conference into practice even if it be little by little.

SUMIKO MAEJIMA.

* * *

I am grateful that we could get new strength and courage at the conference. It made us wish that we might have the opportunity of doing our work over again.

As soon as I got back to Miyako I was informed that there would be a wedding at the church on the eighth. I had not known about it before and besides the "fujinkai" decided to make some cushions in time for the wedding. I was so absorbed in these things and am late in sending you my reports. I am sorry that I have to send an excuse and I ask your pardon.

ETSU KONDO.

Newspaper and Correspondence Evangelism

A unique feature of missionary work in Japan is what was known for many years as "newspaper evangelism." This phrase has been modified somewhat in recent years, and sometimes it is now called "correspondence evangelism." It is a combination of both. Perhaps the best thing would be to call it newspaper and correspondence evangelism. Because of the high literacy of the Japanese people it is possible to spread the Gospel by the printed page there as in no other country. The newspapers of Japan reach every nook and corner of the Empire. There are more people who can read and write in proportion to the population in Japan than there are in America. It is to the credit of the consecration and ingenuity of Christian missionaries that they have used the printed page in Japan with great skill for the preaching of the Gospel.

There came to the office of the Secretary of the Board of Foreign Missions recently a letter from the "Tohoku Shinseikwan," which reads as follows:

"To the Supporting Bodies and Contributing Parties of the Shinseikwan. Dear Friends: We take pleasure in sending this vote of thanks together with a report of the year's work for 1936 to those whose liberal support has enabled the committee to carry on this important piece of Christian evangelism through the medium of the press in Tohoku. It was voted: To send a letter of thanks to those parties and mission boards that have made contributions to the Tohoku Shinseikwan during 1936 and to affix the

names of those present at this general meeting."

The communication is signed by nine Japanese and four missionaries. Among these missionaries we find these familiar names: G. W. Schroer, Frank L. Fesperman, and Marcus J. Engelmann.

The report of the newspaper evangelism office of Sendai, which accompanied the letter, contains the following interesting notes and statistics.

One of the features of the year has been the trips of Mr. Tsukada to primary schools in our district. In all, sixteen schools have been visited and a Christian message brought to the faculty and other interested parties. This work has been done with the introduction of the Prefectural educational officials who have given excellent cooperation with Mr. Tsukada.

In 1935 there were 1148 inquirers who answered the advertisements in the newspapers; in 1936 there were 1298 inquirers. These inquirers are always followed up by correspondence. There was special correspondence involving various special problems with 93 of these inquirers. About one-third of those with whom correspondence has been carried on have been introduced to some local church, and are reported to be attending. Four that we know of have been baptized.

In connection with the newspaper correspondence office there is a lending library made of up books concerning the essentials of Christianity. The late Dr. Christopher

Noss was instrumental in founding newspaper evangelism work in North Japan, and one of the most effective of these books was written by him. In 1935 the total number of books borrowed from the lending library was 923; in 1936 it was 957.

In connection with the use of this lending library there is a correspondence course on Christianity in which the members study by correspondence and are given diplomas on

the completion of the course; in 1935 there were 54 members enrolled in this correspondence course; in 1936 there were 83. In 1935 forty-eight were graduated from the course; in 1936 there were 33 graduates. In 1935 forty-one new students were enrolled in the course; in 1936 sixty-two were enrolled.

The report concludes with this sentence, "An extensive advertising campaign is planned for this year."

Happenings at Abounding Grace Hospital

OUR students, servants and patients entered wholeheartedly into preparations for Christmas. The students added to the modest sum allowed them for decorations in order to give a more festive appearance to the hospital. After the worship program on Christmas Eve they gave several one-act plays; one of a religious nature, one patriotic and the others humorous. Gifts were distributed to the patients after which all members of the hospital family, from door-keeper to doctor, with their families, gathered in the office rooms and had a social time.

One of the private patients who was with us over Christmas, belongs to a wealthy family. His sister was baptized into church membership at that time contrary to her mother's wishes. Because of his contact with Christianity in the hospital he had the courage to uphold his sister.

About two weeks ago a bath house attendant was scalded from his waist down. Because of the large area affected Dr. Chang was doubtful of recovery. The man was admitted to the ward in a serious condition and at the end of the first week was given stimulation hypodermically and his bed carried to a separate room as it seemed all had been done

that could be done. After a few days his mind cleared, he took more nourishment and had improved enough to go back in the ward. His condition prevented any attempt to teach Christianity directly but in spite of closed eyes he got something from the daily chapel services in the ward and hearing other patients recite tracts. Having an affair to discuss with the graduate nurse I found her supervising the nurses as they changed the man's dressings. I watched the procedure for a few moments and while speaking to the graduate the patient opened his eyes and asked the student nurse, "Is that Jesus?" The students smiled audibly. "Each of us wants to be Jesus to help heal your wounds," I said.

Two of our present patients are soldiers who were wounded while attacking bandits.

The auto road to Yungshui is now a fact. The buses are not running regularly as yet but we hope the Hartmans can make the trip soon. The water route is not safe so nothing can be sent them by freight nor will the post office send parcels.

An auto accident brought us six patients today. Two were injured severely enough to remain in the hospital.

A. KATHARINE ZIERDT.

Shenchow, China

Missionary Chat

Extract of letter from Dr. Kate I. Hansen, Dean of the Department of Music, Miyagi College

"My task just now is to get my class graduated with as fine a recital as possible, to get jobs for all who wish them in the places where they will have the greatest Christian influence, and to attend to correspondence about teaching jobs and prospective students from all parts of Japan. It is interesting, and I am glad to say, a month before commence-

ment, we have all the music girls placed, and some requests left over. Each girl is going where she will have the opportunity to multiply many times the Christian influences she has herself received. Every girl in the senior and the junior class is not only a baptized Christian, but is doing some definite kind of Christian work."

Welcoming the New Year at Yochow

Yochow, Hunan, China,
January 4th, 1937.

To the Members of Calvary Church,
Reading, Pa.

Dear Friends:

I am ever so sorry that I do not find time to write oftener. My evenings were taken up with teaching and my days overflowing with opportunities for service so my correspondence was neglected.

We now have made changes in our hospital administration and I am free to do school and public health work. I learned to love this work while doing community nursing in Hanover, Pa., and I simply could not take root in hospital work again.

On New Year's Eve we all gathered at Rev. T. Hilgeman's home where we had a good supper. Then we played games until a quarter to twelve. At that time we had our Watch Service and Mr. Hilgeman gave us this brief message: "No aim is too high, no task too great, no sin too strong, no trial too hard for those who patiently and humbly rest upon God's grace; who wait on Him that He may renew their strength." Yes, patiently and humbly, God give us grace so to rest.

Early New Year's morning the nurses came to my door to "bai go nain" (congratulate me upon having lived another year), and the old custom was to also express the wish that you would get rich. This part has been dropped by the students and they only add it jokingly now.

After they came from congratulating Miss Traub, I went with them to the large drill ground outside the East Gate. There was a large platform and a flag pole with flag half raised and long streamers of small pennants anchored to the ground in all directions. Students from all the schools in the city were present, as well as the gentry and soldiers. The chairman used the megaphone and placed the different schools until he had them well arranged. Then the band played and they all turned to the flag and saluted while it was slowly drawn to the top of the pole. Next came the Party ceremony and addresses. I

had learned to know many of the teachers and students through follow-up work, and while this celebration was rather strongly patriotic in character, their friendliness made it a very pleasant occasion for me.

In the evening they requested a representative from each home in the city to bring a lantern and assemble on the same spot. There were thousands of colored lanterns carried on short poles and each school and organization also had a small float which was carried on poles and lighted with candles. The church members had a huge ball. Written on it in large characters was "Church of Christ in China." Soon the parade was started. I think it was a mile long and it was a beautiful sight to see this double row of lanterns of many colors and shapes circling through the night across that drill ground and into the city. As they marched along the students sang their school and patriotic songs.

In this New Year's celebration they also celebrated the release of their beloved general, Chiang Kai Shek, so his enlarged photograph was placed on a highly decorated frame and carried in the parade. All this was very different from the usual heathen parade with idols, dragons and various symbols of superstition from the temples.

And so New China goes marching on. God bless her and save her. Pray for this great nation in its time of crisis.

Not long ago I heard one of our older missionaries say that the doors were never so widely open to Christianity as they are at present. The pictures of Dr. Sun and General Feng hang side by side in public schools and wherever public meetings are held.

It is a joy to know that Dr. Sun became a Christian before he died and that General Feng is also a Christian. Now that he has suffered for them and has won their admiration, his Christian character will have a mighty effect upon the entire nation.

What a privilege it is to be a missionary in China today!

Faithfully yours,

MARY E. MYERS.

"I want to thank you for sending THE OUTLOOK OF MISSIONS, as I would not like to miss a number, especially those with the articles of Mrs. Yaukey. I heard her give the address and wished I had it to read for myself and how glad I was when I found it in THE OUTLOOK."

MRS. C. C. KAGEY, East Canton, Ohio.

Missionary Results and Problems in Iraq

From the 1936 "Survey" of the United Mission in Mesopotamia

(Continued from April Issue)

Training and Church Relationship of Converts

The training of converts is one of the most important tasks of the missionary enterprise in Iraq. This is so because without training the convert will be undeveloped, a spiritual child, and in some ways a burden on the body of Christians. Training is needed if we are to conserve the results of our work. The convert will be in danger, humanly speaking, of lapsing back into his old status when he has to undergo persecution, unemployment, derision, and even serious danger to his life, unless he has been trained in the Word of God and the Christian life. The convert must be trained if he is to be a witness to his Lord and Saviour. If there could have been proper training for the converts in Iraq, they would in all likelihood be a witnessing body of Christians and a force in the spread of the Gospel.

It seems obvious that we must have training for these brethren. But how? The difficulty in the past had been to keep the convert in attendance at a continuous course of study. A few lessons are given, the man is persecuted, and moves elsewhere; or he secures work elsewhere, and is thus removed from the place where he might be able to study; or he is an Arab, and constitutionally cannot keep a schedule; and the training is ended. Another difficulty is met when the convert is illiterate. He is then less able to study for himself. How is this difficulty to be overcome?

It is difficult to frame an answer. The missionary will have to have his course of study prepared, and prepared in such a way that the lessons will be teachable, concrete enough to be remembered by the pupil. The educational conditions will probably be improved if a class can be formed, but doubtless the missionary will often have to work with an individual. The missionary will have to persuade, convince, encourage the convert to

undertake the study, and to complete it. The matter must be made a subject of prayer and must be carried through to a conclusion if our work is to prosper.

What should be the subject matter of the course of study? The Lord Jesus Christ and the Bible. The convert must first of all know personally his Saviour, His love and sacrificial death, His resurrection and present power, His life and standards, His purpose for the believer to be a witness to Him. He must gradually become familiar with the Bible, and with some simple exposition of Christian doctrine. He must be taught to pray and to live in the strength of the Holy Spirit of God. The teaching must be practical.

The question of the relationship of the convert to the Church is not as simple as would seem, for most of the local Churches will only with difficulty accept a convert as a member, as one of themselves. There is a constant suspicion on the part of the local Christian of Christian descent that the convert is not sincere, and is only present from ulterior motives, either of a financial or a marital nature. This attitude must at times drive away Moslems who would like to attend services to find out about the truth of Christianity. Yet the attitude is present. What is to be done about it?

In one of our stations the attempt has been made to meet the problem by having one of the more spiritual of the Christians act as sponsor for the Moslem visitor, and introduce him as a friend to the congregation. At another place the attempt was made to organize the group of converts into a Church, without a core of Christians of Christian descent. This attempt has not led to the formation of a permanent body or organization. The problem confronts us, and we hope that a solution can be found for it.

"I consider THE OUTLOOK OF MISSIONS a most interesting and instructive periodical and really feel quite lost without it."

MRS. W. G. LIENKAEMPER, Portland, Oregon.

Men and Missions

JOHN M. G. DARMS, EDITOR

Out in the Open

The great religions of the world were *born out in the open spaces*. Closer study and investigation will bear out this point. And, what is more, for many centuries they were nourished and propagated to a large extent out in the open spaces.

The real test of self-value of one's religion comes when one is out in the open spaces, separated from the mechanics of culture, customs and civilization, and the humdrum of life.

How much religion does a man have "to live on," to keep his spirit, his faith, his sense of reverence and awe alive? Can he really enjoy living when apart from the crowd, when under green trees, in quiet nooks, on silent hills, beside still waters? Can he experience the awareness of God in the world of "aleness?"

The testimony of those men who have *attended our missionary conferences*, held in select rural and quiet places during the summer, substantiates the fact that their religion, too, has grown stronger and deeper and broader in these conferences.

And the deeper, finer, purer thought, and fellowship and atmosphere, of the missionary conferences, only nourish the religious instinct and emotions and link the soul with the infinite, the activities of God. Moreover, a closer association with the potent forces of the spirit, as they are active throughout the missionary enterprise, opens up the sluice gates, through which more of God's creative spirit flows into a man's life.

Get to these conferences, to one of them this summer, my brother, and see for yourself how greatly your Christian vision, faith, manhood and life's interests will expand, and make you a better Christian, a more active churchman and a genuine world-citizen.

It will pay any man a thousand-fold to enroll in and attend one of our great missionary conferences, as planned for this summer, in our missionary-minded Church.

Read Missionary Books

Every man should read at least one of the missionary books used at our missionary summer conferences. Get the list from your pastor, order one and tuck it into your bag before you go off fishing, or playing, or on your vacation. When you have a lot of mod-

ern missionary facts in your mind, you will have a lot of good material to think about and kindle a great love for this, the world's greatest enterprise, in your heart.

Four-fold Fruits of Home Missions

This numeral applies to *persons*, and not to projects.

And here's the story, a true story, as told by one of our home missionary pastors.

It happened this way:

In his ordinary rounds of calling in a new community (missionary pastors do make pastoral calls), the missionary came to a little house on a side street and made his calls from house to house.

A diminutive woman, with sorrowing face and sunken eyes, opened the door and informed the missionary that she had little faith in God and was without hope in the world. Her husband had been killed in an accident and left her and three small girls without any means whatsoever. And, more than that, she had reached that dark point of utter despair, where she loathed life and all that it held out for her.

Bravely, she toiled on as a seamstress to keep the little family together.

Gradually, the missionary induced her to come to church, to send the children to his Sunday School, and get in touch with God again.

This, the little woman did, reluctantly. And what was the result?

That missionary lived to see the woman restored to faith, her family kept together and, by some marvelous work of Providence, all three of her children graduated from great universities and become excellent teachers. And each life was radiant with a great happiness.

What if the missionary had not made that call?

Does it pay to support a missionary enterprise like that, which brings light into darkened homes, hope into despairing lives, and security to wavering souls?

Think about this, my brother, next time you are asked to contribute to the 20,000 Club or to the work of Home Missions.

You are saving not only a situation, or helping your Board, but you are actually saving human lives and souls!

Is this worth your effort and sharing?

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

"As Thy Servant Was Busy Here and There"

IN the office Monday morning "Mr. Ben" of the Winnebago Indian School was dictating. "Dear Friends: We are today—" a knock on the door. It was one of the workers.

"Mr. Ben," she said, "I just now broke our iron, and the other one we have doesn't heat."

"And you'd like to iron a big laundry today, wouldn't you? Well, bring it in and I'll fix it right away."

In half an hour the iron was repaired, and Mr. Ben returned to the office from the tool-room with smudges on his face and shirt. The doctor called to say that he would be out in a short time to examine a patient, and Mr. Ben hurried to boil up some syringes for him. The doctor came—and the black smudge was still on Mr. Ben's face!

No sooner had the doctor left than there was another knock on the door. "Mr. Ben," said one of the teachers, "this little girl has quite a swollen cheek."

"A swollen cheek, eh? Well, let's see what the trouble is. Have you a toothache, Ruth?"

"No," came the answer meekly.

He felt her cheek, "Open your mouth, Ruth." Ruth opened her mouth obediently. "It isn't the mumps, but we'd better watch that, at any rate."

And so there was one thing after another, seemingly small in itself, but nevertheless requiring its share of time and attention.

Then the mail came. After he looked through his mail, Mr. Ben said, "Now let's see; what did I say when I started to dictate that letter?"

Someone else stepped into the office to ring the electric bells.

"What! Dinner already? I can hardly believe it. Why, I haven't done a thing all morning and here it is noon already. Well, we'll have to finish those letters this afternoon."

Indian Mission News—March

THE boys in the upper school room at the Winnebago Indian School have been doing soap carving again and produced some very nice work. One statuette is an Indian chief kneeling in prayer, with arms upraised to heaven. Another is a very admirable reproduction of "The Discus Thrower." Considering that they are the work of only 6th, 7th, and 8th grade pupils, one must marvel at the artistic ability of these children.

A short time ago the boys from the upper school room entered the local grain-judging contest to compete with over a thousand contestants. In this section of the county one of our Winnebago Indian boys won 2nd place, and another 8th. Among the high scoring teams of the western section three teams from our Indian School won 3rd, 6th, and 7th places. In the Clark County Finals one boy came 4th, and the teams 6th, 9th, and 11th.

The older girls in the meantime have been learning to make slips and other garments for

themselves out of bleached flour sacks. Also in sewing class they have been sewing locker numbers on boys' and girls' towels and wash cloths. Each boy and girl on entering the school is given a locker, and for that year all his clothes are marked according to the locker number. For this reason all towels and wash cloths are numbered also.

On Mondays, Tuesdays and Wednesdays the girls have mending as a part of their work. The mending of all the children's clothes and bedding is done under the supervision of a mission worker, and if the week's work is finished on Wednesday all the girls are free for that period on Thursday. The cook kindly offered to give these girls additional cooking lessons. This pleased the girls very much, and they chose their free period for the extra cooking class.

Beginning with the Lenten Season, special daily Lenten Services were conducted in the Assembly Room on events of the Holy Week.

A Most Unusual Record

Twenty-five Years of Service in Miyagi College Without a Single Absence

WE had a full day March 6 with the Empress' birthday and the celebration of the twenty-fifth anniversary of one of our teachers, Mrs. Kane Kaneko. She certainly holds the record—twenty-five years' teaching and not one absence!

Like some others of our best teachers, she was not a Christian when she came to us, but it was not long before she found the Way and was ready for baptism. For many years she had been an active member of the North Japan College Church. Naturally she has a strong Christian influence on her students.

She is an exceptionally efficient sewing teacher, a graduate of an old-style school, where they really learned to sew. I remember years ago, when we had just gotten our Home Economics department well under way, we reasoned that since she did not have a government license, and we had engaged a second teacher who had one, the other teacher had probably better take the college sewing classes. In about one term when there had been time for results to show, we had the girls' mothers all "down on us". They made a great fuss in their polite Japanese way, and let us know that they didn't care what the men in the Department of Education said or did about teachers' licenses, they, the mothers, knew a good sewing teacher when they saw one; they knew what they wanted, and they wanted Mrs. Kaneko! Since that time she has continued to teach Home Economics sewing with great success.

And she has also been "class teacher" every year for the high school freshmen, one of the most efficient class teachers we have. Other classes may get noisy in chapel—not the freshmen, under her eagle eye. She gets intimately acquainted with all their mothers and their family circumstances, hence can guide them intelligently. I appreciate too the way she encourages the freshmen to study piano and organ.

At twelve-thirty, we had the Empress' birthday ceremony, about an hour of it. Then another hour was spent in taking pictures of the graduating classes and faculty, while undergraduates waited and alumnae kept coming. Then we had the Kaneko celebration, with speeches by high school, college and alumnae representatives.

The alumnae one was by a member of the first Home Economics class, a very lovely lady and an interesting speaker. But when she

claimed Mrs. Kaneko for the Home Economics department, there was a snort of indignation from the whole student body of the high school. They had all had her as class teacher when freshmen, and they were sure she belonged to them! We all liked the speeches because they had so little formality and so much real feeling.

At the end, a freshman presented to Mrs. Kaneko a gift of money from students, faculty and alumnae. Then we had another picture taken, *for a change*, of Mrs. Kaneko, the faculty and the alumnae. Luckily, pictures are cheap in Japan! After that, the alumnae gave a tea in the dormitory and there were more informal speeches and a very good time.

In the evening, Mrs. Kaneko and her only child—a teacher and a graduate of the English department—were hostesses to the faculty at a real Japanese dinner. The fish dealer who supplies the school has just finished an attractive addition to the restaurant back of his shop—I think you would call it a "sea-food" restaurant. They said their new Japanese garden had been finished only that day, and it looked as if it had always been there. The whole place was in purely Japanese style, except a reception room with shiny new tables and chairs. How the stairs and the polished floors of the long corridors, as well as the furniture, did shine!

We had the regular congratulatory "tai" fish, broiled whole with head, fins and tail left on. That we were not supposed to eat. We carried it home later, in a nice new wooden box. Most of us did full justice to the rest of the feast. Each ate a bowl of fish soup with whole white-bait and a quail egg in it; two bowls of that strangely flavored bean-soup, "miso", which an American once dubbed "Devil's broth"; a bowl of soft custard, with chicken, chestnuts, gingko nuts, mushrooms and bamboo sprouts in it; three little broiled eels; a couple of slices of raw fish with soy sauce and horse-radish; some pickled egg-plant, pickled radishes, and bowls of rice. We topped it off with two cups of Japanese tea, a Japanese orange, and various cookies and candies. It really was very good, much like home cooking, because the fish-man's whole family help with the cooking and serving. His daughter is in our Home Economics department now. Mrs. Kaneko had engaged this new addition for the evening, so it was quite like a home party. Private dining rooms



ALUMNAE AND FACULTY AT THE 25TH ANNIVERSARY CELEBRATION FOR MRS. KANE KANEKO,
A TEACHER FOR 25 YEARS IN MIYAGI COLLEGE, WITHOUT ONE DAY'S ABSENCE

Front row (left to right) 1. Four Alumnae, with children; 2. Dean Hansen, Music Department; 3. Dean Ichimi, High School; 4. President Kriete; 5. Mrs. Kriete; 6. Mrs. Kaneko, Guest of Honor; 7. Mrs. Tei Sato, Speaker for the Alumnae at Celebration; 8. Dean Lindsey, English Department; 9. Two representatives of the Parent-Teachers' Association; 10. Two faculty members.

aren't luxuries in Japan, for a purely Japanese hotel has no public dining room.

Miss Harada, senior member of our Japanese faculty, commenting upon Mrs. Kaneko's unusual attendance record, said, "There was just one morning when Kaneko Sensei missed chapel. It was bad in us, but we all looked at each other and said, 'This time Kaneko Sensei is spoiling her record'. But no, just before time for her first class, here she came as white as a sheet, looking as if she could scarcely walk, And she taught all her classes

that day."

"I did feel bad that day", admitted Mrs. Kaneko. "I thought maybe my time had come, but anyway I decided I'd rather die at Miyagi than at home!"

We all laughed with her; but under the laughter, we all realized afresh the great debt Miyagi owes to Mrs. Kaneko and to many another faculty member, whose whole-hearted loyalty and devotion, through all the years, have been given to make this Christian college what it is.

KATE I. HANSEN, *Sendai, Japan.*

You Are Important

BY JANET GILBERT*

IN the book, "Important to Me", Margaret Slattery tells of an artist friend who one day, as he was painting by a little brook, reached down into the sparkling water and pulled out a handful of pebbles. Later as he tossed them from hand to hand and then back into the water, he said, "Every pebble changes

a stream—either helps it along or retards it. Watch them." Then he pointed out pebbles of various sizes and together they saw how each one changed the stream, some making it flow more smoothly, others hindering it. After having related this incident, Miss Slattery adds that it is as true of the stream of human life as it is of Nature's babbling brooks and little rivers—each one helps or retards it. Because this is true she draws the conclusion—

*Miss Gilbert is General Secretary of the Otterbein Guild, Women's Missionary Association of the United Brethren in Christ, in Dayton, Ohio.

"You (whoever you are) are important."

Often I have thought of this incident and of Miss Slattery's words because the idea conveyed can be applied so well to our missionary organization. I have found myself paraphrasing the artist's words to read "Every member changes the missionary society—either helps it along or retards it. Watch them." And as I watch I see members of varying abilities and of different types. Some I find are helping their missionary societies along by their great interest and faithful service while others are retarding their societies by their lack of interest and their indifference. There's Mary Jones. She rarely misses a meeting. Her dues are paid to date. In every special offering she shares even though sometimes it means a real sacrifice for her to do so. It isn't easy for her to take part on a program but in spite of her fears, she accepts the part assigned to her and does her best. Each year she reads more than the required books. She is well informed concerning our missionary work for she is a careful reader of *THE OUTLOOK OF MISSIONS*. She is a member who helps her society along and there are many like her.

Then there's another member, as capable of helping her society as Mary Jones. She attends only now and then. The collector makes many trips to her home to collect her dues. When convenient, she shares in the special offerings and is always complaining of the many calls for money. The secretary of literature has almost given her up as hopeless when it comes to qualifying for the Reading Course. She knows little of our missionary work for as she laughingly says, "I never take *THE OUTLOOK* out of the wrapper." Needless to say, she is a member, who, though capable of helping, retards the progress of her society—there are others like her.

Since it is true that each member either helps her society or retards it, does it not follow that each member is important to the society and its work? Now to feel important is not usually a characteristic to be desired in one's self or in one's friends and yet that is exactly what I am pleading for in this message, for I am convinced that only as the officers and you and I, as individual members in a society, feel our importance in the advance program to be promoted, can our Woman's Missionary Society of General Synod really go forward.

In this advance program the national president and officers, the trustees, the cabinet, the office staff, the synodical and classical officers and the officers of the local societies are important. That point need not be argued for it is readily admitted as true. The point that is often overlooked is that every member is important. So many are like the woman who, when a visitor was complimenting her society on its fine program and good record for the year, said, "Oh congratulate Mrs. Evans. She's our president. I'm only a member." It is easy to read between the lines who in her opinion is important. She hasn't yet realized that she as "only a member" has, by her contributions, prayers, and faithfulness in little things, helped to make possible the good record of her society and therefore is important or perhaps as "only a member" she hasn't realized the bigness of her responsibility.

After all it is no insignificant thing to be "only a member" for every member, as well as the officers of a society, is committed to the purpose of the W.M.S.G.S. which is to carry on the Father's business of making Christ known and loved throughout the world. While "only a member's" duties may be different from those of an officer, it is as important that she be faithful to her commitment as that the officers should be to theirs. Not only is she important to her society but to her classis and synod and to the General Synod, but more than that she is important to the progress of the kingdom of God for, as a member helps or retards her society, her classis, synod and General Synod, it follows that she is helping or retarding the progress of the spreading of the Good News. Surely this thought ought to sober our thinking and make us feel our importance in the great task committed to us by Christ.

To grasp this idea of the importance of every member in the work committed to us is the first step for each of us to take in our program of advance. To feel important will give new zest to our Christian living; it will put new meaning into our membership in the missionary society and will help us to relate ourselves rightly to the great interests of the Kingdom. Having taken this step we are then ready to take other steps that lie ahead.

Remember "You (whoever you are) are important." Believe it and go forward. Believe it and help the kingdom interests to go forward. —Adapted from *The Evangel*.

How Queer Are We?

BY GRACE KILBORNE KERR*

ONE of the things which interested me most during our recent year in America was the strange ideas that I found people still cherishing with regard to missionaries. When I had just started to speak to a group of children in an eastern Sunday school, after having been introduced as a "missionary from far away Chosen", a little girl on the front row nudged her neighbor and said in a stage whisper, "She speaks beautiful English, doesn't she?" I was so disconcerted that for a moment my flow of beautiful English almost stopped. Then, as soon as I collected myself, I took the opportunity to weave into my story the fact that I had been born in a New Jersey town adjoining theirs, and had been prepared for college in the public school system with which they were familiar. From that point on I think they began to feel that I was an American like themselves, and perhaps that I was also human like themselves.

This incident was amusing. But unfortunately the attitude it reveals is typical of a certain large group who think that the origin and nature of missionaries is uncertain, to say the least. Some imagine that a trip across the Pacific Ocean transforms people bent on being missionaries automatically into saintly masters of the oriental languages, professional singers of hymns, and indefatigable players of baby organs. In short, that we are mild curiosities, not quite human, to be exhibited at meetings to keep up an interest in the curious people among whom we live and work.

This view, even in a less extreme form, represents an inadequate idea of the place of a missionary in the scheme of things. To speak personally, missionary life seems to me an utterly natural thing to grow up into, believing, as I was brought up in church and home to believe, that the most important function of the church is to spread the good news and that the distant places were not intended to be left out. The cause of missions, to my mind, is not an excrescent growth on the church's life but an essential, vital part. For after all, a group of church members banded together only to see that their own souls are saved can be expected eventually to die of dry rot. It is often the interest in giv-

ing the gospel to others that keeps vigorously alive the church itself.

People asked me whether I found it hard to make adjustments to the life in America after a period in the Orient. My answer is, "This is my Father's world, and for me life either in the Orient or in America is both natural and congenial." I do not find it hard now to fit into life on either side of the Pacific. Opinion to the contrary notwithstanding, I do not believe it is a queer thing to be a missionary. I may look queer and I may be queer, but I can only say that I do not *feel* queer! In other words, I am willing to grant that I may be queer, but I'd like to insist that the queerness is not in being a missionary.

Just a word as to these "queer" people of the Orient whose customs the queer missionary is often expected to paint in lurid colors. The longer I live among Orientals the more sure I am that many of their ways seem strange to us principally because we are ignorant, and not familiar with them. The queerness of some consists only in being different from us. This makes one stop and ask himself, "After all, are they queer or are we?" We say a thing costs from \$100 to \$200—the Japanese say it will cost from 200 to 100 yen. We box the compass beginning from the north—they from the east. We pass to the right—they to the left.

They open the book from one side and we from the other. We often say they open their books from the back. But do they? They open them from the side opposite ours, to be sure, but it is still at the place where their right-to-left reading matter begins. So once a book is printed in one of their languages, is it not a little presumptuous of us to say they open their books backward? Is there any arbitrary law that makes one side the front and the other the back? You see how hopelessly involved we are getting in this simple matter of back and front of a mere book! Who shall say that one people is right and the other wrong and ridiculous in the way they print their books? Are we not influenced in our judgments by our own prejudices, based on our own habits?

All I can say is that the more I see of their ways and their difference from ours, the less sure I am as to where the queerness lies. At any rate, it would not be amiss for us to be more courteous in our judgment of their cus-

*Mr. and Mrs. Kerr are members of the Japan Mission of the Presbyterian Church in the U. S. A., at work in Seoul, Chosen, among the Japanese in that city.

toms until we are more certain on this point. Of one thing we can be certain: that Orientals are every bit as human as we!

Besides being thought queer and known as living among supposedly queer people, we missionaries are also looked upon and spoken of as the "poor, dear missionaries!" in some quarters. While we appreciate the spirit back of this phrase, we cannot fail to realize that there is an element of pity in it which we do not welcome, because it is neither desired nor deserved. We are not drafted into service, nor are we coerced. We take up our work as our voluntary choice. Most of us are overwhelmed by the acts of kindness received on furlough (just because we are foreign missionaries, it often seems!) from people who are neither relatives nor old friends. Such being the case, we cannot be unmindful of the pastors and other church workers in cramped places in our country struggling on with little sympathy and less support. We wish we could share with them the lavish kindness that is so frequently meted out to us. Nor can we be forgetful of the heroism going on quietly in homes where the

income is greatly reduced or entirely cut off. By contrast, our lot seems an easy one with a salary regularly assured.

(We do not deceive ourselves into thinking that the financial security which the board has provided us comes without thought or effort. The highest tribute should be paid to our Board of Foreign Missions and to the church behind it; for few, if any, are the denominations known to me that have so stood by their missionaries during the last few years.)

No, we should not be represented as "poor, dear missionaries". It is not true to life, it is not an honest facing of realities, and, incidentally, it seems to me a pernicious view for children to grow up with. Train them up, rather, to the truth—that missionaries are very like the missionary-minded people of the churches in which they were brought up and from which they go out. For among us there are all the types one finds in a cross-section of the church at home, all needing just as utterly the transforming power of the indwelling Christ and impotent without it.

—*Women and Missions.*

Life Members and Members in Memoriam

LIFE MEMBERS

EASTERN SYNOD

Lancaster Classis—Mrs. John W. Martin, 315 Reily St., Harrisburg, Pa. Mrs. J. S. Mat-ten, 620 E. King St., Lancaster, Pa.

Philadelphia Classis—Mrs. Mabel S. Wren, 6511 N. 18th St., Philadelphia, Pa.

Tohickon Classis—Mrs. Clara Stover Allem, Kellers Church, Pa. Edythe Theodora Fluck, Kellers Church, Pa. Anna E. Gross, 136 Harvey Ave., Doylestown, Pa.

Wyoming Classis—Thelma H. Keller (Mrs. D. E.), 573 N. Locust St., Hazleton, Pa.

MID-WEST SYNOD

Indianapolis Classis—Mrs. O. R. Heinmiller, 1018 Tippecanoe St., Lafayette, Ind.

NORTH-WEST SYNOD

Milwaukee Classis—Mrs. George Grether, Sauk City, Wisconsin.

POTOMAC SYNOD

Maryland Classis—Mrs. Minnie Smith, Woodsboro, Maryland.

North Carolina Classis—Mrs. J. Henry Allen, 410 Wiley St., Greensboro, N. C.

Virginia Classis—Mrs. Alice V. Crawn, Mt. Crawford, Va.

Zion's Classis—Mrs. C. O. Klepfer, R. D. No. 2, Dover, Pa.

MEMBERS IN MEMORIAM

EASTERN SYNOD

East Susquehanna Classis—Mrs. C. Frank Leader, 69 E. Independence St., Shamokin, Pa.

Lancaster Classis—Charles Richard Mohn, R. D. No. 1, Reinholds, Pa.

Philadelphia Classis—Rev. James George Kerschner, 5437 N. 12th St., Philadelphia, Pa.

Tohickon Classis—Mr. John R. Allem, Kellers Church, Pa.

West Susquehanna Classis—Mrs. Tудie Alice Goss Gundrum, Beaver Springs, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mr. Ira G. Funk, 21 S. Grant St., Waynesboro, Pa.

North Carolina Classis—Mr. J. L. C. Miller, Mt. Pleasant, N. C. Mrs. John A. Peeler, Faith, N. C.

Momentum for the Meeting Materials and Methods

CARRIE M. KERSCHNER

THE Touring Party which the leader of the July meeting will conduct may be developed in a number of ways. It will be a Tour into "Thank Offering Land." Definite instructions are given in the folder. Read it with care and develop the program prayerfully. Have you considered making your offering a part of the worship service? Whether held in the church, in a home, on a veranda, in a yard, or in the park, make of it such a meeting that all present may be "flooded with knowledge and drenched in light"; that each one may be "eager just to do her share . . . and be aware."

There are still a few—a very few—of the 50th Anniversary Prayer Calendars left. This is probably the last time your attention will be called to them. 15c each, \$1.50 per dozen in lots of twelve or more.

Fiftieth Anniversary Material: PENCILS—a new lot has been ordered, 45c per dozen. NOTE BOOKS—the value of these is growing apparent as more and more lots of a dozen and over are being ordered. \$1.50 per dozen; in gross lots, \$1.44 per dozen—all to help arouse a 50th Anniversary consciousness!

As this goes to press, the parcels of Programs and Suggestions for the observance of the 50th Anniversary on June 2, 1937, are being assembled. Programs to the number of about 75% of the membership in local Missionary Societies are being distributed gratis. Every two persons should have a copy of the program so an additional supply has been ordered. The theme is "Building Through the Decades" and the price of extra copies is 2c each, 10c a dozen, 30c for 50. An extra Set of Messages and Instructions may be desired. They sell for 10c a set.

As we assemble in our respective houses of worship on the evening of June 2, it will be thrilling to think that in practically 800 churches from the east coast to the west and from the north to the south and, perhaps, in Japan, China, and Mesopotamia, thousands of hearts will unite in this same Service of Appreciation, which is for the entire congregation!

During July, Girls' Missionary Guilds will want to read "Twelve Negro Americans," 60c and, to get ready for the August program,

"The Land and Life of Africa" or "African Bridge Builders," each 60c. They will also want to order the song "Poor Lil' Brack Sheep," 5c per copy.

Leaders of groups of boys and girls will welcome "Missionary Stories to Tell," 50c in paper, \$1.00 in cloth. It's a "best seller" as soon as leaders see it, for there are sixteen Home Mission stories, others on Egypt, Persia, China, Japan, Korea, Africa, India and five on general themes—thirty-eight stories in all!

The Rainbow Series of story books will prove a valuable addition to any library. They're old favorites in paper bindings in the rainbow colors: The World on a Farm, Little Kin Chan, Porto Rican Neighbors, Chinese Children of Woodcutters' Lane, Windows into Alaska, and Jumping Beans. The set, 6 volumes, \$1.25; 25c each.

Reading Lists and Digests are being ordered. Indications point to a continued interest in reading. For those who like to read pictures, a unique and attractive book has come from the pen of Dr. D. J. Fleming. "Heritage of Beauty" presents, pictorially, Modern Christian Architecture in Asia and Africa and illustrates the influence of indigenous cultures. Forty-five illustrations make this new-type-missionary-book most striking and beautiful. Cloth only, \$1.50. (Yes, it's on the Reading List!)

Two other books every Society should own and circulate among all the church members are: "The Way of the Witnesses," cloth \$1.00, paper 50c; and "The Untouchables' Quest," cloth 75c; paper 40c. The former is a stimulating book showing how the New Testament grew out of the work of missionaries; the latter shows the present unparalleled opportunity for Christian Missions among the underprivileged masses in India.

During July you will surely want to read the books listed under PEACE AND INTERNATIONAL RELATIONS—America Must Act, F. B. Sayre, 25c; Christian Brotherhood in Theory and Practice, Kagawa and Bowen, 25c; Christ's Way and the World's, 90c cloth, 65c paper; East and West, edited by Basil Mathews, \$1.75; Facing the Sunrise, 15c; Give Me Liberty, Rose Wilder Lane, 50c; The Grass Grows Green, H. Lion, \$2.50; Kill or Cure? Muriel Lester, \$1.00; Shaping the Future, B. Mathews, \$1.00; The Woman of Destiny, S. J. Warshawsky, \$2.00, and any one or all of the Headline Books—Boards 35c, paper 25c—America Contradicts Herself, Clash in the Pacific, Cooperatives, War Drums

and Peace Plans. "On the Rim of the Abyss" was the most talked of book at the Conference on the Cause and Cure of War by James T. Shotwell. It is \$3.00 and, incidentally, three units. Many of these books will be found in libraries.

Societies residing in the area of the Eastern

Depository order from the Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Christian Women in Action

WE feel positive that there was rejoicing at a number of Classical meetings because of the addition of a larger number of congregations in which Missionary Societies were organized. The latest reports to reach the General Synodical Secretary of Organization and Membership told of another Girls' Missionary Guild that graduated into a Young Woman's Missionary Society. In Philadelphia, Palatinate Church, the counsellor, Mrs. E. Stringfellow was instrumental in graduating 17 of her group on March 9, 1937. Miss Edna M. House, 5515 Lansdowne Avenue, is President; Miss Charlotte Stauffer, 32 North 51st Street, Treasurer.

In Reading Classis, Zion's Church, Reading, Mrs. H. S. Kehm, 842 Washington Street, is the President of a society organized by Miss Essie Ritzman and Mrs. Broek on March 3rd. The Treasurer is Mrs. Frank Doorman, 316 Pear Street and the membership is 12.

Mrs. R. J. Lederhaus, Secretary of Organization and Membership, and Mrs. J. H. Bosch, President of West New York Classical Society, organized a society on March 11 in Emanuel Church, Warren, Pa., with 15 members. Mrs. W. A. Peterson, 9 Marion Street, is President, and Mrs. Fischer, Treasurer.

The voices of 775 other presidents say, "Welcome to our ranks!"

CARRIE M. KERSCHNER, *Secretary.*

Christian Citizenship Message

(To be given at the July Meeting)

THE year 1936, was the seventh year of the World Crisis which followed the break down of reconstruction after the World War. There is evidence that the *free* nations are recovering; that their constitutional systems are intact, and that confidence is being restored; however, until the enslaved peoples are once again free, the rest of mankind must continue to be vigilant and resolute that peace and order be effected." (LIPPMAN.)

A nation is a thing that lives and acts like a man, and men are particles of which it is composed. If each of us is one of the particles, the present and future welfare of our nation depends on each individual, just as surely as on those high in power.

If mothers want peace, they can make the best possible case for it in the first years of their children's lives.

Centuries ago it was easy to create sentiment and romance about war, but today things have changed, peace societies flourish as they never have before. It is believed that World Peace is possible, but it must be purchased at a price which is one of sacrifice. There are those who wonder whether there are

statesmen big enough to tackle the job, people intelligent enough to support them and time enough to get the thing started before the feared collapse. The president of one of our Utility Corporations said, "Repercussions of the Buenos Aires Peace Conference will be heard in all governments of the world. Our globe has become such a circumscribed thing that no event can fail to have its influence in every part of it." It is to be hoped that the "good neighbor" policy will be extended to other countries.

With the telegraph and radio dispatches direct from the war zone; newspapers carrying details of the fighting; and the movies which extend our vision into the field of battle, it is as though one were sitting in the grandstand and witnessing all the horrors of modern warfare. Wars can be avoided if there is a will to avoid them. Our country has been celebrating its Declaration of Independence. May we learn to appreciate equally the value of "interdependence."

MRS. F. E. BOIGEGRAIN.
*General Synodical Secretary of
Christian Citizenship*

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

BEFORE July, every member of the Guild ought to read either "The Story of the American Negro" by Ina Corinne Brown or "Twelve Negro Americans" by Mary Jenness so that all can participate in the discussion at the July meeting. As a part of the program, use the National Negro Hymn, "Lift Every Voice and Sing," as a special number. If the Woman's Missionary Society of your church used this beautiful hymn in one of their programs, you may be able to borrow copies of the music from them. Music arranged for a quartette may be procured from either Literature Depository at 15 cents a copy.

For a play to be given in connection with this study we recommend "Under the Skin," price 10 cents.

The singing of spirituals will add greatly to the program. "Southland Spirituals," a book containing these songs may be procured for 25 cents a copy from either Depository.

For the first three months of 1937, there was arranged by the Youth Department of the Evangelical and Reformed Church, a series of

studies on "Breaking Down Barriers." Detailed guidance materials were given in "THE WAY" those three months. It would be well to look up those copies, if you keep a file, and use some of that material at the July meeting.

Happily we welcome these new Guilds!

Eastern Synod—Wilkes-Barre, St. Luke's Church. Organized by Miss Mary Heller Smith with 10 charter members. President, Miss Mary Heller Smith, 14 E. Hollenback Avenue, Wilkes-Barre, Pa.

Pittsburgh Synod—Buffalo, N. Y. West Side Hungarian Church. Organized by Mrs. Henry H. Iggulden with 15 charter members. President, Miss Irene Szabo, 558 Ontario Street, Buffalo, N. Y.

Ohio Synod—Manchester, Ohio. Trinity Church. Organized by Mrs. Herbert Wolfe. President, Miss Marjorie Wolfe, R. No. 1, Clinton, Ohio.

Welcome to the New Mission Bands

Potomac Synod—Winston-Salem, N. C. First Church. Organized by Mrs. A. C. Peeler, Mrs. Foryst Wright and Mrs. W. H. Causey with 12 charter members. Leader, Mrs. A. C. Peeler.

Ohio Synod—Sugar Creek, Ohio. Sugar Creek—Shanesville Church. Organized by Mrs. William Goodwin with 8 charter members. Leader, Mrs. Earl Neff, Sugar Creek, Ohio.

Extract of letter from Rev. K. Akiho to Mrs. D. B. Schneder, dated Christmas, 1936

"The North Japan College is going well. As usual we had several good evangelistic meetings from the 19th to the 21st. The preacher this time was Professor Washiyama, of the Meiji Gakuin (Presbyterian and Dutch Reformed College in Tokyo). He is a skillful speaker who knows the psychology of young people. In his speeches there were many interesting stories and his own experiences in religion and morals. On the 19th we had the main meetings—the first part for the 3rd, 4th and 5th year boys, and the second part for the 1st and 2nd year boys; on the 20th he spoke three times separately for the 1st, 2nd and 3rd year boys; on the 21st for the 4th and 5th year boys. Dr. Demura, the president, invited the 5th year boys to the social hall and Professor Washiyama spoke to encourage them. This was very successful. Through these meetings boys signed their names on

inquirers' cards and put them in the box especially prepared for them. The number of the cards was 91 in all. We are having group meetings for them every week.

"We approach to the Christmas service of our School. On the 19th we will have it. Professor Yano will speak this time. We can have a teachers' chorus this year. I hope they will become good boys who praise God in the Christmas season. I am urging them to join this group."

The Historian, Mrs. Irvin W. Hendricks, is anxious to have a list of all the local societies that have observed their 50th anniversaries. Will such societies notify Mrs. Hendricks, 18 North 3rd Street, Chambersburg, Pennsylvania NOW.

Worship Service for the Church School

Prepared by MRS. EDWIN W. LENTZ

"GO TELL"

A Prayer for Guidance

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribb'd and edg'd with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will,—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

—John Drinkwater.

Hymn: "Spirit of God Descend Upon Our Hearts" (Memory Hymn for May).

Call to Worship: "I know that ye seek Jesus, which was crucified.
He is not here; for he is risen, as he said."

Scripture Responsive Reading: (Responses by class of boys or girls).

After the Sabbath, very early in the morning, while it was still dark, came Mary Magdalene and that other Mary, and other women who had followed Jesus from Galilee, to the sepulchre. They found the stone rolled away, and when Mary Magdalene entered the tomb she found not the body of the Lord Jesus. Guarding the place where Jesus had lain, were two angels.

And the angels said: He is not here; he is risen, as he said.

And as the women stood amazed, the angels said:

Go your way, tell his disciples and Peter that he goeth before you into Galilee, where ye shall see him, as he said.

And as Mary Magdalene and the others went to tell the disciples what the angels had told them at the empty tomb, Jesus met them

Saying "All hail."

And the women fell at his feet and worshipped him.

Jesus said: Be not afraid, go tell my brethren that they go into Galilee and there they shall see me.

And the women told these things to the disciples and their words seemed as empty tales and they believed them not. Two of the disciples went the same day to a village called Emmaus. And as they walked they talked together of all these things which had happened. As they talked, Jesus drew near, but their eyes were holden that they should not know him.

And Jesus said: "What manner of communications are these that ye have one to another, as ye walk and are sad?"

And they said unto him, Concerning Jesus of Nazareth which was a prophet mighty in deed and word before God and man . . . and they told of all the things which had happened from the beginning of Jesus ministry to the final crucifixion . . . saying "The Lord has risen indeed and hath appeared to Simon and others." And as they spake, Jesus himself stood in the midst.

And Jesus said "Peace be unto you. Why are ye troubled and why do thoughts arise in your hearts?"

And while they were still so amazed that they could not believe it really was Jesus, he opened their understanding, that they might understand the Scriptures . . . that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And he said unto them "And ye are witnesses of these things."

Leader: Within the space of fifty days after the first Easter, there was enacted the world's supreme drama, not staged by man but by God for man. Jesus came forth victor over death and the grave. The world saw it, with unseeing eyes. Only a small company of

followers feebly sensed the meaning. To these Jesus had to give the final instructions for "witnessing." Before His ascension Jesus talked with them, and promised that God would send the Holy Spirit, the Comforter, to abide with believers, to all time and in all places. Finally, all things were ready and Jesus ascended to His Father. Ten days later we have the Day of Pentecost . . . the final act in the Drama of God's reaching down to the earth as He did when He sent His only Son to redeem the world. From that time, beginning at Jerusalem, witnesses have gone forth to teach, heal and preach in His Name. No generation has been without witnesses. Today there is a mighty host of them.

Hymn: "The Son of God Goes Forth To War."

Leader: In deep humility Witnesses tell us of their feeble efforts and the mighty things which result through the working of the Holy Spirit. Daily—hourly—somewhere in the world, new witnesses are born into the Kingdom because some other witness had led them to see Jesus. Today we will hear a few testimonies taken from the current issue of THE OUTLOOK OF MISSIONS. As we listen, let us thank God for the men and women who are witnessing in hard places and in remote parts of the world.

(Leader has arranged for the following "testimonies"):

Missionary and Mrs. Hartman on their Christmas visit to Paotsing, China, our most distant mission outpost. Page 141, first three paragraphs.

Ministering to the comparatively small distresses of patients in a Pennsylvania town became the lever by which a missionary nurse became a nurse in China. This nurse tells the colorful story of the 1937 New Year Day celebration at Yochow, China, where the Christians were not afraid to "show their colors." Page 148, from the sixth paragraph to end.

The Church should not minimize the missionary kindergarten as a culture medium for Christianity. Many a strong Christian traces the beginning to the kindergarten. Page 137.

For twenty-five years, Mrs. Kane Kanebo has been witnessing. How and where? Page 152.

Witnessing does not make people "queer." Some of us have that mistaken notion. (Cull from "How Queer Are We," page 155).

Leader: (Read the first paragraph of "You Are Important," page 153). Emphasize the thought and add, as a concluding challenge "You are important" as a witness to our ascended Lord.

Hymn: To be selected.

Prayer:

New Missionaries Needed

At the last meeting of the Executive Committee of the Board of Foreign Missions the Minutes of the Japan and China Missions with their requests for new missionaries were reviewed. The whole matter of missionary replacement, especially for the depleted evangelistic work of both the Japan and China Missions, was thoroughly discussed, after which it was

VOTED:

- I. That the Secretary be instructed to select and report for election candidates to fill the following positions:

In China:

- One registered nurse for hospital work
- One woman evangelistic worker for Yochow
- One music teacher for Central China College
- One woman teacher for girls' schools

In Japan:

- One evangelistic family to take the place of the late Dr. Christopher Noss
- One evangelistic family to take the place of the late Dr. Henry K. Miller

- II. That these missionaries be sent out as soon as their salaries and travel funds can be secured.

Who Will Answer This Call?

THEMES FOR 1937

THE MOSLEM WORLD

THE CHURCH IN RURAL AMERICA

MISSIONS AND WORLD PEACE

Specialized study of the above mission study themes, as well as other courses in Christian education, will be offered at the Missionary Conferences, Leadership Training Schools and Camps of the Evangelical and Reformed Church.



- July 3 to July 9—Hood College Missionary Conference, Frederick, Md.
July 4 to July 9—Catawba College Conference, Salisbury, N. C.
July 4 to July 10—Hanover Conference, Hanover, Indiana
July 5 to July 15—Shady Side Conference, R. D., Mt. Pleasant, Pa.
July 24 to July 30—Ursinus College Missionary Conference, Collegetown, Pa.
July 26 to August 7—Tiffin Summer School, Tiffin, Ohio
August 9 to August 15—Mission House Conference, Plymouth, Wisconsin

Leadership Training Schools

- June 14 to June 25—Lone Star, Waco, Texas
June 14 to June 25—North Star, St. Peter, Minnesota
July 12 to July 23—Elmhurst, Illinois
July 19 to July 30—Golden West, Healdsburg, California
July 26 to August 6—Lake Erie, Dunkirk, New York
August 2 to August 13—Pacific Northwest, Boring, Oregon
August 9 to August 20—Sunflower, Wichita, Kansas
August 16 to August 27—Gulf Coast, Waveland, Mississippi

Camps

- June 13 to June 23 and July 4 to July 13 (girls)—Waveland, Mississippi
July 14 to July 24 and July 25 to August 4 (boys)—Waveland, Mississippi
July 5 to July 31 (Intermediate and First Senior)—Camp Mensch Mill, Alburdis, Pa.
August 2 to September 7 (Second Senior, Young People, Adult)—Camp Mensch Mill, Alburdis, Pa.
July 5 to July 14 (boys), July 14 to July 23 (girls)—Dunkirk, New York
July 12 to August 7 (Junior, Intermediate, Young People)—Johns River Valley, N. C.
August 16 to August 28—Potomac Synod—Fannettsburg, Pa.

FOR INFORMATION ADDRESS

DEPARTMENT OF MISSIONARY EDUCATION
904 Schaff Building, 1505 Race Street, Philadelphia, Pa.

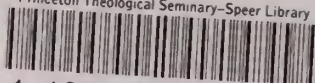
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